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## PERIODICALS.

THE PSYCHOLOGICAL REVIEW. VOL. II. Nos. 1 and 2.

HERMANN VON HELMHOLTZ AND THE NEW PSYCHOLOGY. By *C. Stumpf*.—THE THEORY OF EMOTION : (II.) THE SIGNIFICANCE OF EMOTIONS. By *John Dewey*.—THE MUSCULAR SENSE AND ITS LOCATION IN THE BRAIN CORTEX, By *M. Allen Starr*.—DISCUSSION : Mind and Body : *Paul Shorey*; Attention as Intensifying Sensation : *H. M. Stanley*; Pleasure-Pain and Emotion : *H. R. Marshall*; A Comment : *E. B. Titchener*.

THE KNOWING OF THINGS TOGETHER. By *William James*.—CONTRIBUTIONS FROM THE PSYCHOLOGICAL LABORATORY OF COLUMBIA COLLEGE (III.): Experiments on Dermal Sensations : *Harold Griffing*; The After-Image Threshold : *S. I. Franz*.—NORMAL DEFECT OF VISION IN THE FOVEA. By *Christine Ladd Franklin*.—PROCEEDINGS OF THE THIRD ANNUAL MEETING OF THE AMERICAN PSYCHOLOGICAL ASSOCIATION, PRINCETON, 1894.—DISCUSSION : The Sensations Are Not the Emotion : *G. M. Stratton*; A Correction : *W. J.* —(New York and London : Macmillan & Co.)

In the January number we have a valuable appreciation of Helmholtz's psychological work by Prof. C. Stumpf, translated from the author's manuscript by J. G. Hibben.

In a preceding article Professor Dewey "endeavored to show that all the so-called expressions of emotion are to be accounted for by reference to movements having some use, either as direct survivals or as disturbances of teleological co-ordinations." In the present paper he proposes to reconsider the James-Lange, or discharge, theory of the nature of emotion from the standpoint there gained. His conclusion is : "Certain movements, formerly useful in themselves, become reduced to tendencies to action, to attitudes. As such they serve, when instinctively aroused into action, as means for realising ends. But so far as there is difficulty in adjusting the organic activity represented by the attitude with that which stands for the idea or end, there is temporary struggle and partial inhibition. This is reported as *Affect*, or emotional seizure. Let the co-ordination be effected in one act, instead of in a successive series of mutually exclusive stimuli, and we have interest. Let such co-ordinations become thoroughly habitual and hereditary, and we have *Gefühlston*."

From an operation made on the brain of a young man suffering from epilepsy, by Dr. McCosh in the Presbyterian Hospital of New York, Professor Starr infers "that the muscular sense centres are distinct in their location from tactile or pain or temperature sense centres; and also from the motor centres; secondly, that they are situated just behind the motor area in the parietal region of the brain."

In the discussions there are a few interesting and lively pages by Prof. Paul Shorey on "Mind and Body." "While we all agree," he says, in deprecating the contamination of psychology with metaphysics, "psychological literature is largely occupied with controversy over metaphysical conceptions introduced by the back door."

Professor James's article, "The Knowing of Things Together," in the March number is the text of his address as President of the American Psychological Association, the last meeting of which was held in Princeton during the last Christmas vacation. The subject of the address is "The Synthetic Unity of Consciousness." He reviews his own and several other attempts to describe accurately and exhaustively this phenomenon, and concludes by abandoning the attempt made in his *Principles of Psychology* to formulate mental states as integers. He admits now, moreover, that metaphysical and epistemological discussions cannot be kept out of psychological treatises.

Abstracts of the papers read before the Psychological Association at the last meeting are published in this number of the *Review*. The *Psychological Index*, comprising the titles of the literature of psychology and cognate subjects in all languages for 1894 (price, 75 cents; to subscribers, 50 cents) is announced by the editors of the *Review*, as is also the founding of a series of *Monograph Supplements* (\$4.00 a volume, for 600 pages). One, on *Sensations from Pressure and Impact*, by Dr. H. Griffing, is now ready.

#### THE PHILOSOPHICAL REVIEW. Vol. IV. No. 1.

EVOLUTION AND DEVELOPMENT. By *Prof. S. W. Dyde*.—PLEASURE AND PAIN DEFINED. By *Prof. Sidney E. Mezes*.—THE METHOD OF IDEALIST ETHICS. By *Sydney H. Mellone*.—AFFECTIVE MEMORY. By *Prof. E. B. Titchener*.—BOOK REVIEWS.—(Boston, New York, Chicago: Ginn & Co.)

Professor Dyde distinguishes between evolution and development, evolution being taken to denote a fact of the science of life, and development to indicate the course and character of thought. The article is in the literary style and shows the relations which are influential between the facts of the world and the thoughts that reflect them.

Professor Mezes does not consider all the theories of pleasure and pain, nor has he mentioned the view that pleasure is a feeling accompanying the gratification of a want, and pain the reverse. Following the analogy of the German, he distinguishes two kinds of pain, *Unlust* and *Schmerz*. His conclusions and definitions are: "I. Any psychic fact attended to is pleasant if there is *no* discernible inhibition in the apperceptive system into which it is received. II. Any psychic fact attended to is unpleasant if there *is* discernible inhibition in the apperceptive system into which it is received. III. A pain is an unpleasant sensation, either of touch or systemic, of abnormal intensity."

According to Mr. Mellone's view "we are able to regard the process of Evolution as a gradual emergence, a gradual bringing to light, of what the 'matter and energy' of Nature *really* are; and we explain what Nature (or, what Evolution is) by looking, not to its beginning, but to its End." Physical or non-human Nature becomes the manifestation of a deeper cosmic process, which has a vital relation to human ideal aims of Truth, Goodness, Beauty.

Professor Titchener had maintained "the thesis that the affection, as such, pleasure-pain *qua* elemental process, could never be the object of attention." His present article is a criticism of Ribot's recent assertion that in certain individuals a

truly affective memory is verifiable. He finds that "the affective element, pleasantness-unpleasantness, exists alongside of the sensational and conative factors as a primitive functional constituent of mind; and is not reducible to either of the others. It is impossible to attend to pleasantness-unpleasantness as such. It is therefore impossible to voluntarily recall a past affective state as such. Spontaneous revival of a past affective state as such is also impossible. Even if a pleasantness-unpleasantness were reproduced it could not be recognised."

MIND. NEW SERIES, No. 13.

WHAT DO WE MEAN BY THE INTENSITY OF PSYCHICAL STATES? By *F. H. Bradley*.—ON THE DIFFERENCE OF TIME AND RHYTHM IN MUSIC. By *Dr. R. Wallascheck*.—THE METAPHYSICS OF THE TIME-PROCESS. By *F. C. S. Schiller*.—THE RELATION OF ATTENTION TO MEMORY. By *W. G. Smith*.—SIMPLE REACTIONS. By *E. B. Titchener*.—REALITY AND CAUSATION. By *W. Carrile*.—DISCUSSIONS, ETC.—(London and Edinburgh: Williams & Norgate.)

Although doubtful whether his discussions lead to any definite conclusion, and having a desire only to "reopen the subject," Mr. Bradley believes his inquiries point to five results: "(1) The force of a mental state is a phrase which is most ambiguous. It seldom, if ever, means the same as its actual quantity or area. (2) Psychological strength, taken as an amount of psychological existence or a number of its units, is a conception valid and perhaps useful. Its scale may be relative to my varying condition, but again is average, normal, or absolute. (3) The units of this scale probably cannot be shown, and certainly cannot exist bare; but as an abstraction we seem forced theoretically to assume them. (4) Everything in the soul which in any sense becomes more or less, has *so far* a more or less of psychological existence, but only *so far*. Every 'state' is complex, and the whole state therefore may have a quantity which bears no fixed ratio to any one aspect. (5) Within our psychological content there thus fall scales indefinite in number and more or less independent and able to diverge. Hence a single state may vary quantitatively in various respects, as well as in respect of psychological existence."

The fundamental difference between time and rhythm in music Dr. Wallascheck finds to consist in the fact that rhythm is the form of objective movement, time-sense [that is, the sense of musical time, the French *mesure*, and the German *Takt*] is the form of the perceiving subjective mind. Music, according to Dr. Wallascheck, is essentially a social function; "a musical ensemble, an orchestra, a chorus, is one organism, one person, just as the state represents (juridically) one person, not only a company of several members."

Mr. F. C. S. Schiller is bothered with the question how "that full reality, the individual in the time-process," is to be explained. Scientific knowledge, he thinks, is not an unanalysable term in the explanation of things. Science abstracts from the particularity of reality, in obedience to certain practical aims which it must fulfil. To the discipline in which those aims are formed into a connected and coherent system we must look for an ultimate account of the world. This discipline is abstract metaphysics. It is Mr. Schiller's belief "that a metaphysic of the time-process will stand in the same relation to the explanation of phenomena by their *history* as a metaphysic of abstract ideas stands to their explanation by universal laws."

Mr. Smith's discussion of "the relation of attention to our power of associating and recollecting objects presented to consciousness" is based upon experiments made in Leipzig in 1893 and continued afterwards in Oxford. His results differ

slightly from the conclusions of previous investigators, and he finds that one great drawback to the researches of Ebbinghaus, Mueller, and Schumann on memory is the formulation of the work of memory in terms of time only, leaving the qualitative analysis of memory to be still sought. His own experiments show what visual, auditory, motor, and other elements enter into play.

THE NEW WORLD. Vol. III, No. 12. Vol. IV, No. 13.

SOME QUESTIONS IN RELIGION NOW PRESSING. By *David N. Beach*.—A UNITARIAN'S GOSPEL. By *Charles E. St. John*.—ATHANASIANISM. By *Levi L. Paine*.—SCIENCE A NATURAL ALLY OF RELIGION. By *E. Benjamin Andrews*.—"ONE LORD, AND HIS NAME ONE. By *Samuel R. Calthrop*.—THE GOSPEL ACCORDING TO PETER. By *J. Armitage Robinson*.—JOHN ADDINGTON SYMONDS. By *Frank Sewall*.—MODERN JESUITISM. By *Charles C. Starbuck*.—THE MIMICRY OF HEREDITY. By *George Batchelor*.

THE DEVIL. By *Charles Carroll Everett*.—RACE-PREJUDICE. By *Maurice Bloomfield*.—OLIVER WENDELL HOLMES. By *T. T. Munger*.—THE GOD OF ZOROASTER. By *L. H. Mills*.—THE TRUTH OF THE CHRISTIAN RELIGION. By *Allan Menzies*.—THE PREACHING OF PHILLIPS BROOKS. By *Henry G. Spaulding*.—SOME OF MR. KIDD'S FALLACIES. By *James M. Whiton*.—THE ORIGINS OF THE RELIGION AND HISTORY OF ISRAEL. By *F. Meinhold*.—THE POET IN AN AGE OF SCIENCE. By *Charles J. Goodwin*.—THE SONG OF THE WELL. By *Karl Rudde*.—BOOK REVIEWS.—(Boston: Houghton, Mifflin & Co.)

There are significant signs of stirring in the orthodox theological world, and it will be invigorating for people who have laid the question of the reconciliation of science and religion to heart, to read from the pen of a Congregational clergyman, David Nelson Beach, the article *Some Questions in Religion Now Pressing*, in the December number of *The New World*. Mr. Beach asks: "Has not the time come for a definite reconstruction of theology along the lines in harmony with the largest knowledge and the sturdiest faith of the age? The theology under whose spell the world still rests, that of the age of Anselm and of Aquinas, was conformed to the best contemporaneous science and philosophy. It was of even date. Is ours?"

The article by E. Benjamin Andrews, *Science a Natural Ally to Religion*, tends in the same direction but is written in a slightly different spirit. In any case it is apparent that the opponents of the alliance of science with religion are not all found in the Church proper.

INTERNATIONAL JOURNAL OF ETHICS. Vol. V. No. 2.

THE SIGNIFICANCE OF RECENT LABOR TROUBLES IN AMERICA. By *Hon. Carroll D. Wright*.—THE NECESSITY OF DOGMA. By *J. Ellis McTaggart*.—THE JUVENILE OFFENDER, AND THE CONDITIONS WHICH PRODUCE HIM. By *Rev. W. D. Morrison*.—THE TELEOLOGY OF VIRTUE. By *Walter Smith*.—THE ALTRUISTIC IMPULSE IN MAN AND ANIMALS. By *T. Gavanescul*.—MATTHEW ARNOLD'S POETRY FROM AN ETHICAL STANDPOINT. By *Abraham Flexner*.—DISCUSSIONS.—BOOK REVIEWS.—(Philadelphia: International Journal of Ethics, 1305 Arch Street.)

In the late labor troubles, Carroll Wright says, "the losses have been great, the demoralisation certain, the bitterness intensified, and yet out of it all the great moral lesson comes that there must be found a way to deal with such affairs with-

out the presence of the sheriff and all that the sheriff stands for" (pp 144-145). "The most significant results will be the application, through various offices, voluntary and statutory, of the principles of conciliation and arbitration" (p. 146).

J. Ellis McTaggart's fundamental idea on the indispensableness of dogma is unquestionably correct; but we prefer to call "doctrine" what he calls dogma, reserving the name "dogma" for such axiomatic doctrines as lay claim to be above investigation and criticism. (As to the distinction we make between dogma and doctrine, see *The Religion of Science*, p. 10.)

REVUE PHILOSOPHIQUE. Vol. XX. No. 1 and 2.

LA VISION MENTALE. (First Article.) By *J. Soury*.—PSYCHOLOGIE DU MUSICIEN. (III.) De l'intelligence musicale et de ses conditions subjectives. By *L. Dauriac*.—MORALE ET DÉTERMINISME. By *Schinz*.

L'ENSEIGNEMENT PHILOSOPHIQUE ET L'AGRÉGATION DE PHILOSOPHIE. By *E. Durkheim*.—CRIMINALITÉ ET SANTÉ SOCIALE. By *G. Tarde*.—LA VISION MENTALE. (Concluded.) By *J. Soury*.—ANALYSES ET COMPTES RENDUS, ETC. —(Paris: Felix Alcan.)

In the articles on "Mental Vision" M. Soury recapitulates the results of the most recent research in the anatomy, physiology, histology, and neurology of the organs of visions and visual perception as they bear on psychology. The reader will find succinctly summarised here the facts which have recently revolutionised this department of inquiry. The article in the February number by M. Durkheim on "Philosophical Instruction in France" is both interesting and opportune.

REVUE DE MÉTAPHYSIQUE ET DE MORALE. Vol. III. No. 1.

DE L'ORIENTATION DE LA MÉTHODE EN ÉVOLUTIONNISME. By *A. Sabatier*.—

REMARQUES SUR LE PROBLÈME DE L'INSTINCT. By *Louis Weber*.—TROISIÈME DIALOGUE PHILOSOPHIQUE ENTRE EUDOXE ET ARISTE. By *Criton*.—DISCUSSIONS.—(Paris: Librairie Hachette et Cie.)

With the January number the *Revue* begins its third year, and we have in this number a brief editorial retrospect or confession of what the *Revue* has achieved in the brief period of its existence. Although much space has been accorded to the logic of the sciences, and to metaphysical philosophy, and the discussions of these branches have been very fruitful, scarcely anything has been done in the department of morals, if we except one remarkable study on Utilitarianism; in fact, very few articles on the subject have been handed in to the editor. The circumstance is significant, and the editor seizes the occasion to make some remarks on the practical bearings of philosophy and to emphasise the pressing necessity of its application to the solution of the problem of real life. His criticisms touch primarily the conditions in France, and it is promised that the future numbers of the *Revue* will devote more attention to this subject. Accordingly, under the title of "Reflexions of a Philosopher on the Questions of the Day," A. Darlu begins the work with a discussion of the *Impôt progressif sur les successions*. If one looks over the contents of the *Revue* for the past two years it will certainly be granted that the first part of its task, that relating to the logic of the sciences, has been very successfully fulfilled. In the present number M. Sabatier contends that the scientific method always remains the same as a method, as an intellectual process, but that the angle under which facts are viewed, the importance and the character attached to them are con-

stantly changing. This is what he means by the "orientation of method." His views have a conservative tinge.

M. Weber discusses Instinct in Some of its Metaphysical Aspects, and finds it, naturally enough, in all the manifestations of the mental life. The advantages of dialogue for philosophical exposition,—an instrument now fallen almost entirely into disuse,—are well shown in "Crito's" colloquies.

Dr. G. Frege continues the discussion of the Philosophical Foundations of Mathematics, and we have besides a detailed criticism of some new works on Spinoza by Ch. Andler.

#### L'ANNEE PSYCHOLOGIQUE.

This is the title of a new psychological year-book to be edited by Prof. H. Beaunis of Nancy, and Dr. A. Binet, director of the psychological laboratory at the Sorbonne, Paris, and having as collaborators Messrs. Ribot, Flourney, Delabarre, Weeks, Victor Henri, Philippe, Courtier, and Bourdon. The *Annual*, which is announced for March and has by this time appeared, is to consist of four parts. The first contains detailed analyses of the various important psychological works which have appeared in 1894 with diagrams, figures, and tables, and so made as to dispense with references to the sources. The main questions treated under this head in the first number are: The nervous system (as recently investigated by Cajal, de Viallet, de Mosso, and others), sensations of sight, hearing, touch, smell, and taste, muscular sensations, sensations of vertigo, etc., memory, association of ideas, and paramnesia (the experiments of Münsterberg, Bryan, Kirkpatrick, and others), attention, the sense of time and rhythm (experiments of Bolton and Neumann), psychometry and psychophysics, ratiocination, will, personality, illusions, hallucinations, dreams, colored audition, pleasure, pain, the sentiments, emotions, æsthetics, the psychology of children and pedagogics, and, finally, discussions of new treatises of psychology and philosophical questions. The second part is a bibliographical index, containing over twelve hundred items, of all the works that have appeared in 1894 touching the histology, anatomy, and physiology of the nervous system, mental and nervous pathology, psychology, philosophy, ethics, pedagogy, criminology, and the psychology of children. The third part will be a publication in full of articles constituting the results of the special labors of the psychological laboratory of the Sorbonne. The fourth part relates to psychological observations and experiments and to new psychological instruments. Appended is a necrology. Subscriptions sent direct to M. Binet at the Sorbonne, Paris, are only seven francs; bought from the trade the volume will cost ten francs each.

#### ARCHIV FÜR SYSTEMATISCHE PHILOSOPHIE. Vol. I. No. 1.

UEBER METAPHYSIK ALS ERFAHRUNGSWISSENSCHAFT. By *E. Zeller*.—ZUR THEORIE DER BEOBSACHTUNG (I). By *B. Erdmann*.—UEBER EINE BEZIEHUNG DER SELECTIONSLEHRE ZUR ERKENNTNISSTHEORIE. By *G. Simmel*.—UEBER PSYCHOPHYSISCHE ENERGIE UND IHRE FACTOREN. By *K. Lasswitz*.—GRUNDLINIEN EINER THEORIE DER WILLENSBILDUNG (I). By *P. Natorp*.—(Berlin: George Reimer.)

The *Archiv* is the continuation under a new name and with more specialised objects, of the old *Philosophische Monatshefte*. It is still edited by Dr. Paul Natorp, with whom are now associated Wilhelm Dilthey, Benno Erdmann, Christoph Sigwart, Ludwig Stein, and Eduard Zeller. Although appearing only quarterly, in

scope it is far more pretentious than the old magazine. In this first number the list of contributors shows many eminent names. E. Zeller treats on Metaphysics as an Empirical Science. B. Erdmann supplies the first installment of a series of articles on the Theory of Observation. G. Simmel writes on A Relation of the Doctrine of Selection to the Theory of Knowledge. K. Lasswitz writes on Psycho-Physical Energy and its Factors, and P. Natorp gives the fundamental outlines of a Theory for the Formation of Will. A new and important feature of the *Archiv* are the annual reports of the literature of systematic philosophy in all civilised countries, three of which, namely, the reports of Germany, Great Britain, and France, written by R. Eucken, Bernard Bosanquet, and Victor Brochard respectively, appear in this number. The reports are written in the native languages of the authors.

ZEITSCHRIFT FÜR PSYCHOLOGIE UND PHYSIOLOGIE DER SINNES-  
ORGANE. Vol. VIII. Nos. 1, 2, 3, 4, and 5.

UEBER DIE NATUR GEWISSEN MIT DEN PSYCHISCHEN VORGÄNGEN VERKNÜPFTER  
GEHIRNZUSTÄNDE. By *J. v. Kries*.—UEBER DIE LATENTE HYPERMETROPIE.  
By *Cl. Du Bois-Reymond*.—PSYCHISCHE ARBEIT. By *A. Höfler*.

PSYCHISCHE ARBEIT. (Concluded.) By *A. Höfler*.—EXPERIMENTELLE UNTER-  
SUCHUNGEN ÜBER DAS GEDÄCHTNISS. By *Waldemar Lewy*.

ZUR LEHRE VON DEN GEFÜHLEN, INSBESONDERE DEN ÄSTHETISCHEN ELEMENTAR-  
GEFÜHLEN. (I.) By *Theodor Lipps*.—DAS LASÈGUESCHE SYMPTOMENKOM-  
PLEX. By *S. Landmann*.—UEBER DIE ANZAHL DER UNTERSCHIEDBAREN  
SPEKTRALFARBEN UND HELLGKEITSSTUFEN. By *Arthur König*.—LITTERA-  
TURBERICHT. (Hamburg and Leipsic: Leopold Voss.)

Dr. A. Höfler's articles on "Psychical Work" are full of suggestive thoughts. He seeks to follow out the analogies between the various physical conceptions and the similar terms used metaphorically to express psychological states. The laying bare of the essence of these analogies is very important and nearly every psychological discussion tacitly hinges upon them. They are here considered in all their salient aspects.

VIERTELJAHRSSCHRIFT FÜR WISSENSCHAFTLICHE PHILOSOPHIE.  
Vol. XVIII. No. 4. Vol. XIX. No 1.

ZUR BUDDHISTISCHEN PSYCHOLOGIE. By *Ths. Achelis*.—BEMERKUNGEN ZUM  
BEGRIFF DES GEGENSTANDES DER PSYCHOLOGIE (II). By *R. Avenarius*.—  
UEBER SUBJECTLOSE SÄTZE UND DAS VERHÄLTNISS DER GRAMMATIK ZU LOGIK  
UND PSYCHOLOGIE (V). By *A. Marty*.

BEMERKUNGEN ZUM BEGRIFF DES GEGENSTANDES DER PSYCHOLOGIE (III). By  
*R. Avenarius*.—UEBER SUBJECTLOSE SÄTZE UND DAS VERHÄLTNISS DER GRAM-  
MATIK ZU LOGIK UND PSYCHOLOGIE. By *A. Marty*.—VON DER ERKENNTNISS  
DES GUTEN UND BÖSEN. By *A. Spir*.—(Leipsic: O. R. Reisland.)

Mr. Achelis's article is a brief and concise *résumé* of the main features of the Buddhist psychology, with especial reference to its modern parallelisms in the doctrine of Hume, Mill, Hegel, and others. For example, we learn that the controversy concerning the *I* and the *Not-I* of Fichte is over two thousand years old. The Buddhists place the solution of the world-riddle in the problem of causality, and we have in Nirvana, the author says, a conception concerning whose philosophical import there cannot be the least doubt.